













## Poetry.

For the Liberator.

## TO WENDELL PHILLIPS.

Praise is the grateful heart's overflow,  
The hero's well-earned meed;  
But O! of such poor praise as mine  
Thou, great soul, hast no need.  
Yet birds will praise the Summer's reign,  
Its influence wide and sweet;  
And I, unsought, unseen, would lay  
My tribute at thy feet.

Hair of a pure and proud old name,  
Wealth's dower'd and cultured son;  
Ancestral glories pale before  
What thine own hands have won;  
On shrines of pure democracy  
Casting that old error,  
Thou seek'st to crown with equal rights  
The least and lowliest.

Nor wise one's jeer, nor rabble's laugh,  
Nor ruffian's murderous threat  
Could move thy heaven-inspired soul  
From its strong purpose yet!

That purpose—no'er exchanged  
For star-world's roll and shine,  
Heaven-hatched on its mission high,  
With holier aim than thine!

A crown among the beaded drops  
On honest labor's brow;  
The nation for each hand that holds  
The pickaxe or the plow;  
For Carolina's dark-browed child,  
For Erin's rosy son,  
Thou claim'st our Freedom's elden boast—  
The rights of men are one.

Fair, marble fair thy Saxon brow,  
Yet piloted not less  
The dark, dark brow that turns to thee  
To help their helplessness;  
Thy matchless gifts, thy stainless name,  
In Freedom's neediest day,  
Thy life itself—rich sacrifice!  
On Freedom's altar lay!

All calm and pale, how hast thou stood  
Near violence and death,  
Till, hushed beneath thy stole's spell,  
The furies held their breath!  
O, voices more grand than roll of waves,  
More sweet than song of birds,  
How Truth's keen arrows beatward sped,  
Winged by thy golden words!

O knight who Freedom's favor wear'st,  
The fearful battle through;  
Than Arthur's lancelet far more brave,  
Than Arthur's sword more true;  
How oft thou'lt wounded in the fight  
By friends who know thee not—  
Blind to thy banner and thy crest,  
Oppose thee fierce and hot!

Thy hand, reached down to help the oppressed,  
"Dew'd with their grateful tears!"  
Ah! no proud ruler's touch hath stained  
Its whiteness, through the years!  
No poppies, strewn in Victory's track,  
Might o'er thy senses steal;  
Clear rose thy voice o'er Party's din—  
Thy free lips none could seal!

Deem not I think to flatter thee  
With my poor childish lays;  
Thou—whom long since a poet crown'd\*  
Hath tun'd his lyre to praise;  
All breath should praise thee—thou, whose voice  
Made Truth's hard lessons sweet;  
And in this spirit I would lay  
My tribute at thy feet. KATY CARLISLE.

\* James Russell Lowell.

## A SERMON FOR THE TIME.

BY EDWARD RUTLER.

"Not this man, but Barabbas. Now, Barabbas was a robber."

When John the Baptist stood and cried  
In the desert, "The way of the Lord make straight!"  
His words were rough as the girdle tied  
Around his loins, and the food he ate  
Was locusts and honey.

He did not fear  
To vex the nice; nor that his speech  
Should hardly grate on the dainty ear  
As he probed the secret sin of each.  
Bitter the bark, but the kernel sweet  
As the wild bee's sting, so the people knew  
That he came from God; and he gave them meat  
Which filled their souls, for his words were true.  
And he would preach to men to-day  
Should we stand here, and spend small time  
In shaping the message God bids him say.  
Who hath ears to hear, let him heed my rhyme!

Eighteen hundred years have told  
Their tale of good and their tale of ill;  
And time now writes, as once of old,  
The very self-same story still.  
Years have come, and years have gone,  
(And yet we see both fools and wise),  
Since Jesus saw the Holy One  
Walking the earth in lowly guise.  
Priests and rulers, skilled to bind  
Bardens on those of low degree,  
Asked, with a sneer, "Who hopes to find  
A prophet come from Galilee?"

Traitors sold, even for a sack—  
Silver, not gold, enough for fees—  
And "Hail!" he said, with an air so meek,  
And kissed him in Gethsemane.  
Pharisee, Sadducee, Rabbi, Priest,  
Herod and Pilate, friends again,  
And over the victim make a feast  
As vultures gorge when a lamb is slain.  
But in the Roman's heart a touch  
Of pity lingered—or was it shame?  
And he tried to win (so it cost no much)  
The priceless gift of an honest name.

"And which will you have? I find no fault  
In one; Barabbas a thief is he!"  
The people's shout came, the people's wail:  
"Crucify Christ! Let the thief go free!"  
And then Lord Pilate water took  
To cleanse his hands from the bloody stain—  
"And I am free from sin; so look  
Ye to it."

"Let his blood remain  
On us and on ours!" But of both the guilt  
Was the same. For those who did the wrong,  
And he who stood by when blood was spilt,  
Found vengeance sure, though tarrying long.  
Christ hangs on the gallows-tree;  
Jeered in his more than mortal pain;  
But the robber Barabbas is free—  
Free to plunder and murder again.  
Christ is laid in his rock-hewn grave,  
The stone is rolled and the watch is set.  
What if the hero died to save  
Should we him coming in judgment yet?

Years have come and years have gone,  
(And still we see both fools and wise)  
Since Jesus saw the Holy One  
Walking the earth in lowly guise.  
And now, as then, he walks the land,  
In sight of all who have eyes to see,  
As truly Christ as when his hand  
Raised the dead of Bethany.

But who would find him still must seek,  
Not palace-halls, but the prison-ward;  
Not midst the proud, but where dwell the meek.  
Whom all condemn is Christ the Lord!  
Christ the Lord, though his face be black;  
Christ the Lord, though foul with sin;  
Christ the Lord, though he lack  
Beauty without, and grace within;

Christ the Lord, with his patient brow  
Scarred by thorns, and his wounded side,  
And pierced hands; whom we crucify now,  
In seeking those for whom he died.

O land ingrate! In your hour of need,  
When your purest blood in vain was shed,  
To your soldier's color you gave small heed,  
So you only knew that his blood was red.  
O scorners now! Ye little cared

When Barabbas aimed his traitorous blow,  
If black or white were the honors he won.  
To his dagger, if they had faced the foe,  
O hard of heart! Did ye break the chain  
To mock his hopes who Freedom won,  
To forge the shattered links again,  
And cheat him when the task was done?

O fools and blind! Will ye make the choice  
The people made in days gone by,  
And so echo now their guilty voice:  
"Set the robber free! Let the just one die!"  
Christ lives and waits. Though patient long,  
The earth shall yet his judgment see,  
And hear his doom: "Who did a wrong,  
That harm'd my poor, has wounded Me."

—N. Y. Independent.

## The Liberator.

SOME POPULAR DELUSIONS,  
THEIR CAUSE AND THEIR CURE.

[CONCLUDED.]

It may be well to state here the reasons for not accepting the clerical hypothesis of an infallible inspiration of every part of the Old and New Testaments.

1. The assumption of such inspiration remains merely a hypothesis, never having been proved.  
2. The numerous books, small and great, which pretend to afford such proof, not only fail to give it, but show plain attempts to deceive in regard to it. They often assume, and sometimes declare, things grossly false, and they abound in deceptive implication, unsound premises, unauthorized conclusions, and dishonest reference to passages of Scripture.

3. The very numerous discrepancies and contradictions existing between the works that have been brought together under the name of "The Bible," (quite natural and harmless in view of their diverse human origin,) absolutely forbid the theory that God dictated those writings, or that he prevented the intermixture of error with them.

4. The low and unworthy views of God, and of his relations with man, presented by many of these writers (quite natural, considering the limited intelligence and imperfect culture of the age in which they lived,) absolutely forbid the theory that God himself dictated, inspired, or miraculously superintended their record.

When the question is asked—"Do you believe the Bible?" (by which the clerical inquirer means—"Do you believe our hypothesis of the infallible inspiration of all the books of the Old and New Testaments?") it is sufficient to reply with the counter question—"What reason is there for believing it?" Let him who wishes to maintain this hypothesis produce his evidence; and let the hearer of it mark, on the spot, such points of it as he finds unfounded, erroneous or inconclusive, and point out these defects to his hearer.

He who declines to admit the claim of infallible inspiration for the Bible will probably be accused of "throwing away the Bible." He who specifies the errors or contradictory passages of that book as rebutting evidence, showing that it cannot have sprung entirely from God's dictation, will probably be accused of "denouncing the Bible." In such cases the accused should bear in mind, and should plainly declare to the accuser, that the thing "thrown away," the thing "denounced," is not the Bible, but a certain unproved hypothesis concerning that book. Let the asserters of this doctrine prove it, instead of urging further their unreasonable demand that it be taken on trust by the community.

When the writings of men of different ages of the world, different religions, different characters, ideas and purposes, and different grades of intelligence and civilization are bound together in one volume, it is a matter of course that errors and discrepancies will be found in that volume. These do not in the least impugn the character of the book. Of itself, it does not pretend to be anything but a collection of diverse writings, the several parts of which are to be judged each by its own evidence. If any body sets up a claim that the whole and every part are absolutely free from error, it is for him to prove that claim. Such proof has never been given in regard to the sixty-six books contained in the Old and New Testaments, though it has often been pretended. The great number of incorrect assumptions and erroneous statements which are found in every book and every tract pretending to prove the inspiration of the Bible make it necessary to scrutinize carefully the accuracy of every portion of such pretended proof. Especially is such care necessary in dealing with the tracts or books prepared by the American Tract Society. The systematic dishonesty of the managers of that body has been so thoroughly proved by their dealings in regard to slavery, that no statement of theirs should be received without the corroborative evidence of persons known to be truthful. Every one may assure himself of their fraudulent dealing in regard to the claim of infallible inspiration for the whole Bible, by turning, in any one of their publications upon that subject, to their Scriptural quotations in support of it, examining the connection and meaning of each in its place in the Bible, and noticing how many of them are so utterly destitute of pertinence or appropriateness as plainly to appear intentionally deceptive.

The basis of that superstructure of sophistry and fraud which is found in the books that pretend to prove infallible inspiration for the Bible is the claim that the Bible itself assumes its own inspiration. Their array of pretended argument and pretended evidence is offered in corroboration of a claim assumed to be made by the book itself. How entirely this assumption falsifies the fact, how entirely "of whose cloth" this pretence is made up, may be seen in ten minutes by any one who will take the Bible, look at the opening of each book, and see whether or not they claim to be from God, or infallibly inspired, or to have any other origin or cause than other books have, namely, the choice of some man to write each one of them. He who makes such an examination will find these three things, namely:—

I. Neither the volume called the Bible, nor either of the two collections of books that compose it, claims for itself to be infallibly inspired. No such claim can be found made either by the Old Testament for itself, or by the New Testament for itself, or by either for both.

II. A separate examination of each of the sixty-six books will show that they make not even an individual claim to be infallibly inspired, and that not one in ten of them uses any language bearing even a slight resemblance to such a claim.

III. In regard to the few exceptional cases, namely, the books ascribed to "Moses," "Joel," "Micah," "Zephaniah," and "Malachi," in the Hebrew Scriptures, and the book called "Revelation," in the Christian Scriptures, even if their opening expressions may mean that God dictated their contents, those expressions do not require that interpretation; since they may mean just as really (and much more probably) only what a minister means who says to his people—"God commands you to lead honest lives. And even should it be judged upon this evidence that these six books were infallibly inspired, this would not establish, nor tend to establish, a similar claim in behalf of the sixty others.

We are to wait, then, for evidence, before admitting the assumption, either that the Bible claims to be infallibly inspired, or that it is infallibly inspired.

When the clergyman or the tract distributor makes this pretence to you, demand the evidence of it; ask that this evidence be shown you on the spot, in the Bible; and, if you can bring him to the point of attempting to show it, point out to him the insufficiency or the utter inappropriateness (as the case may be) of what he offers you for proof. There is no need to raise objection to the doctrine until something plausibly approaching proof of it is offered.

When the *Independent* was edited by Rev. Dr. Joseph P. Thompson and Rev. Dr. Leonard Bacon, a question upon this subject was addressed to that paper. The question and the editorial answer to it are contained in the following extract from the *Independent* of April 26th, 1890:—"The same writer begs as a special favor that we will name in the *Independent* some one book containing what we, after carefully reading it, regard as conclusive proof that the whole Bible was written by inspiration of God. Most cheerfully do we comply with his request. That one book is the Holy Bible, containing the Old and New Testaments; translated out of the original tongues. We name the English version, because we know nothing of the inquirer's acquaintance with the originals."

Three things are worthy of notice in this answer. First, the avoidance, by the Editor, of giving an opinion of the sufficiency of any one of the numerous books of pretended proof upon this subject written by his clerical brethren; next, the impudence of offering an individual (whose character is the point under debate) to be the sole witness in his own behalf; and third, the combined impudence and falsehood of offering as sufficient proof, that which contains not even a claim of the matter in question. If, according to the above declaration, the Bible really proves itself inspired, let its Reverend self-elected guardians begin by showing us where it makes the claim.

The hardihood with which the clergy and the "religious" press (so called) make assumptions in regard to the Bible is well illustrated by a paragraph, credited to "Dr. James Hamilton," which is constantly going the rounds of the religious newspapers, without a word of warning of the group of falsehoods expressed and implied in it. It is entitled—"David's Bible and ours,"—and commences thus:—"In the days of King David, the Bible was a scanty book; yet he loved it well and found daily wonders in it." After rehearsing "Genesis," "Exodus," "Leviticus," "Numbers," "Deuteronomy," "Joshua and Judges," "Job," and "Ruth," the paragraph proceeds:—"These were David's Bible; and, brethren, whatever wealth you have, remember that David desired his Bible beyond his riches. So thankful was he for such a priceless possession, that he praised God for its righteous judgments seven times a day."

The clerical editors of these papers are bound in fairness to let their readers know that there is not a particle of evidence that all these books were written, or that any of them were collected into one volume, so early as the time of David; that there is not a particle of evidence that David ever saw even one of them; and that the author of the paragraph above referred to was obliged to alter the passage he pretended to quote from a Psalm of David, to make it even seem to establish his fraudulent assumption. Instead of making such explanations, these editors place such extracts in their columns of religious reading, and leave them to make their natural impression upon the minds of readers not only unlearned, but prepossessed with belief in the truth of the matters there collected, and the honesty of their writers. And it is matter like this, crammed with false assumption and false assertion under the guise of piety, which constitutes the staple of the American Tract Society's publications.

These men, pretending to be disciples and followers, yes, even divinely commissioned ambassadors of Jesus Christ, have the hardihood to teach a doctrine directly opposite to his, in regard to the infallibility of Scripture. Far from teaching that the Old Testament, the only portion of the Bible existing in his time, was an inspired and unerring rule of life, Jesus freely criticised its rules, sometimes enlarging, sometimes diminishing, and sometimes reversing their injunctions.

How did he treat the Hebrew decalogue? A portion of the Jewish code which modern clerical writers have had the impudence to set up as "the moral law," binding upon Christians as well as Jews. So far from referring its authorship to God, Jesus did not even refer to it as Moses, but quotes three of its provisions as traditions handed down by "them of old time," and quotes them for the purpose of showing that they need to be amended. He shows the sixth commandment of this code not to be strict enough, and declares having to be as strict enough, and declares unchange thought wrong, as well as unchange action; he interferes still more radically with the third commandment, forbidding what that allowed, and declaring it wrong to swear at all, instead of wrongly merely to violate your oath. He makes constant practical opposition to the injunction of the fourth commandment, so as to be popularly known to the devout Jews as a Sabbath-breaker. This man, he said, "cannot be of God, because he keepeth not the Sabbath-day." He justified his disciples in travelling and laboring on that day. He commanded, in one case, the bearing of a burden on that day, in direct opposition, not only to the fourth commandment, but to the express and emphatic injunctions of Nehemiah and Jeremiah. And when accused in regard to this last act, he not only defended himself, but owned the statement (which they seem to have quoted to him from Genesis as authoritative) about God having "rested"—"My Father worketh hitherto." He never needed rest and never did rest.

All this is direct denial of the Jewish assumptions respecting the inspired character and the binding force of the commands recorded in their Scripture, the Old Testament. But there is much more evidence of the same kind. The injunctions about eating and drinking, the injunctions about the Sabbath, the injunctions about the use of oaths, the injunctions about the use of weapons, the injunctions about the use of money, the injunctions about the use of property, the injunctions about the use of power, the injunctions about the use of knowledge, the injunctions about the use of skill, the injunctions about the use of strength, the injunctions about the use of beauty, the injunctions about the use of health, the injunctions about the use of life, the injunctions about the use of death, the injunctions about the use of resurrection, the injunctions about the use of judgment, the injunctions about the use of wisdom, the injunctions about the use of love, the injunctions about the use of mercy, the injunctions about the use of grace, the injunctions about the use of glory, the injunctions about the use of honor, the injunctions about the use of power, the injunctions about the use of knowledge, the injunctions 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